SOME NEW BOOKS.

Richard Copiey Christie.

Messrs. Longmans, Green & Co., have published in a large octavo volume of nearly 400 pages the Selected Essays and Papers of Richard Copley Christie, edited with a memoir by WILLIAM A. SHAW. Mr. Christie is only known, if known at all to American readers, as the author of "Etienne Dolet, the Martyr of the Renaissance," but by those best qualified to judge he was recognized as a master of the history of the Renaissance period, and, but for his premature death and the physical prostration which preceded it, he would have carried out his plan of publishing a series of biographical studies which, collectively, would have presented a conspectus of his chosen field. His scholarly attainments were the more remarkable because all of his adult life was employed in professional work and in public affairs. The breadth and accuracy of his learning are attested not only by his masterpiece, but by the papers here collected, which deal with such subjects as the Scaligers, Giordano Bruno, George Buch man, the chronology of the early Aldines, Elzevir bibliography and such literary curjosities as "The Forgeries of the Abbé Foumont," and the treatises "De Tribus Impostolibus." In this volume will also be found short lives of the Chevalier D'Eon: of Clenardus, a scholar and traveller of the Renaissance; of Pomponatius, a sceptic of the Renaissance and of Banini, who visited England in the reign of James I. In his capacity of bibliographer, perhaps the most eminent of his day in England, the author has also much to tell us about the library of the Marquis de Morante; the library of the Duc de la Vallière; and about the Bignon family which, for nearly a century and a half, had charge of the Royal, now the National, Library, in Paris. Not only are all of these papers attractive on the score of style, but they form a valuable contribution to our knowledge of the more or less recondite subjects treated. We shall glance at some of the facts brought out in Mr. Christie's essays after a brief sketch of his life.

Richard Copley Christie was born a Lenton in Nottinghamshipe on the 22d of July, 1830. He was the son of Lorenzo Christie, who in 1833 purchased a cotton mill at Edale in Derbyshire, and carried on business as a manufacturer of doubled yarn there until 1861. Lorenzo Christie was the son of Hector Christie, who migrated from Scotland toward the close of the eighteenth century, and founded a lace-manufacturing business at Nottingham. Owing to weak health in his boybood Richard Copley Christie was not sent to a public school, but was privately educated. Maritculating at coln College, Oxford in 1849, he took his B. A. degree in 1853, graduating first class in the School of Law and Modern History, then newly established at Oxford. His university career was chiefly noteworthy from his association with Mark Pattison, who, as Senior Fellow, had gradually wrought a transformation in the discipline and the tone of the college, so that Lincoln, which in 1840 had been very low in rank, had risen in 1850 to a creditable position. The well-known historian, Henry Hallam, was one of the examiners in the School of Law and Modern History in 1853, and it was doubtless the high opinion formed by him of the young student's work which led him to recom mend the appointment of Mr. Christie to the chair of history at Owens College, then recently started in Manchester. Mr. Christie received from Dr. Jowett of Balliol an offer of the professorship of history and political economy at the Elphinstone College, Madras; but he remained faithful to Manchester, with which his connection was to prove lifelong. In one faculty or another his work as a professor at Owens College covered nearly fifty In 1854 he was made professor of politicial economy in addition to his chair history, and in 1865 profeand jurisprudence. In 1866 he, resigned the history chair to A. W. Ward, and the chair of political ecomony to Stanley Jevons; three year later he resigned that of law to James Bryce.

His retirement from active participation in the teaching work at Owens College was due to the increase of his practice at the bar. He had entered at Lincoln's Inn in November, 1854, and began, three years later, to practice in Manchester, where his connection as a barrister grew rapidly, until he became the acknowledged leader of the Chancery Bar. It was ill health and that alone which led to his withdrawal from legal practice in 1876. In 1872 he had been appointed by Bishop Fraser Chancellor of the Diocese of Manchester, and he continued to discharge the functions of this office until December, 1893, when he resigned in consequence of seriously failing health. The reputation which he acquired as an ecclesiastical lawyer is attested by the fact that in 1892 Bishop Durmford wished to make him Chancellor of the Dio- ger replied on the 7th of March, 1608, "When cese of Chichester, and would have prevailed upon him to accept it but for Mr. Christie's illness. For many years he was a Justice of the Peace for the county of Laneaster and also for the county of Derby, and, even after he ceased to sit as a civil Magistrate, his personal connection with was burned at Rome, and that he suffered the city of his adoption was unbroken, the punishment with firmness, asserting After his resignation in 1869 of his profes- the vanity of all religious." sorship of law in Owens College, he remained points out that there could not possibly be one of the most active of governors until a better authority than J. M. Wacker, who his death. He took part in the scheme | in February, 1800, was residing at Rome as for incorporating with the college the Royal Imperial Ambassador, and was also one of Manchester School of Medicine, and became the chief patrons of Scioppius. Mr. Chrisone of the most earnest promoters of the tie says that he can eite other references Victoria University, from which in 1895 he to the burning of Bruno from writers of an received the highest honor it could confer carlier date than Struyius (who in 170) rebequeathed his unique collection of books, others, tharies Sorel and O Spitzel, but for the reception of which he had exected the thinks that he has said snough to prove s building at his own expense. He died that the burning of Bruno was generally years previously an invalid confined to his interested in the matter, and that it was as chair, and unfit to perform any serious generally believed. As to the second of true in philosophy and religion " work. Surrounded by the choicest collection. the arguments put forward by M. Des-of Renaissance literature ever got together doubt, that, namely, based upon the alleged by a private individual in England, and abscure of all official record of the trial or small stature, partly from the Stalian possessed of an unrivalled intimacy with reconition. Mr. Christic closes that he bethe contents of that literature for was ignorant of the intentigations made by horner Mancas on face 16 1467. His family

Christie would be channed with the mullions of one look His blographer submittion of a copy of the took, he look and shows. For the encountered the Legislation of the batter has been described about the many regard to batter to be they make inequinated for more proper. that chair smill be load send it through the colors of convenience of convenience; increased as beaut as philosophical equitions, exampled for the colors of convenience of convenience; in the colors of the colors and any faceables a good decognaply is generated of companions. It can define on the part of the rather of the rat to the terms of an effect which four Action. Note, who so the Madenmaker previous had no take been account. From 1611 to 1800, counts to Mr. thristie when involving him to been confirmed to be large alice. For biquietta bereins, the confirmer predomine write for the former of five many professor of placer and organized or septimal theory the spinion of Aversons to many glosely specification.

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tion down to the outbreak of the wars of "I should not know my business wrote Lord Acton, "if I did not venture to express the hope that you will undertake that portion of the work. Nobody else can do it so well, and it is so manifestly yours that the absence of your name would he remarked at once!" Abroad the reception of the "Dolet" was flattering, at th hands not merely of scholars but also of the French Government itself. M. Goblet then Minister of Public Instruction, and the Paris municipal authorities, ordered 250 copies of the French translation for distribution among the public libraries of Paris and the provinces. It is, indeed, the general verdict of scholars that the "Dolet is an admirable piece of biographical and bibliographical work. We should add that a a bibliophile Mr. Christie gathered together between 7,000 and 8,000 volumes which for certain special purposes constituted a collection scarcely paralleled in private hands. Of early-printed Greek books for instance, Mr. Christie had between four and five hundred volumes of the fifteenth and early sixteenth centuries including most of the editiones principes, and books from the presses af nearly all the Greek printers of the period. His collection of Aldines included almost all the books printed by the elder Aldus, and many of those printed by his successors, as well as the greater number of the volume printed at Lyons and elsewhere in imitation of the Aldine editions, and known as "Aldine counterfeits." His eight hundred editions, parts of editions and translations, of the works of Horace, and of writings upon that poet, form probably as large a private collection as has ever been got together on the subject. When the British Museum issued the catalogue of its Horace in 1885, the list comprised 104 complete editions of the fifteenth and sixteenth centuries. Of these Mr. Christie possess copies of seventy-seven, and in addition, had copies of fifty-nine editions which were not in the Museum, bringing up his total

In one of the papers here reproduced,

number to 136.

Mr. Christie examines the question whether Giordano Bruno was really burned. It may be remembered that some fifteen of twenty years ago, M. Desdouits, professor of philosophy at the Lycee of Versailles undertook in a pamphlet to prove that the burning of Bruno was a legend resting on no solid foundation of fact, but invented by a Protestant propagandist, with the view of throwing discredit on the Church of Rome in general and the Roman Inquisition in particular. According to M. Desdouits, the sole piece of evidence on which the burning of Bruno rests is a letter pur porting to be written from Rome on Feb 17, 1600, by Gaspar Schoppe, or Scioppius, to Conrad Rittershusius, professor of law at Altdorf, giving a detailed account of the trial of Bruno by the Inquisition, and of his burning, which, as the writer alleged, had occurred that day, and at which he was present. According to M. Desdouits. there are two grave reasons for denying the authenticity of the letter of Scioppius: First, the letter was found in mysterious circumstances; secondly, it contains many passages which it is difficult to attribute o a friend of the Court of Rome. Mr Christie not only finds it easy to refute these arguments, and to establish the authenticity of the letter, but he goes on to demonstrate the faisity of the assertion that the burning of Bruno rests on this letter alone. Not only does Mersenne, in 1624 refer to Bruno in the lines cited by Bayle in his dictionary as "I'n athée brulé en Italie," but in the same work, a work that had a large circulation and was cited by nearly every writer on atheism in the seventeenth century, Mersenne remarks, in speaking of one of Bruno's dialogues. "C iont ces dialogues pour lesquelles il a été brule à Rome comme quelques uns m'ont assuré." implying that it was from contemporary information that his knowledge Mr. Christie discusses the question at conwas derived. Mr. Christie adds that, if siderable length and arrives at the followof the letter and as to the fact of the presence of Scioppius at the execution of Bruno, they are resolved by Scioppius himself, the "Ecclesiasticus," printed in 1611, and burned the next year by order of the Parliament of Paris, refers to the burning of Bruno in almost the same words as occurred in the letter addressed by him to Rittershusius in 1600: "It happened to me about ten years since at Rome to be a witness of this memorable obstinacy in the case of Giordano Bruno of Nola, who, rather than recant preferred to be burnt alive in a blazing fire surrounded by miserable fagots."

A remarkable piece of evidence remains in the "Correspondence" of Kepler and Brengger, first printed in 1858. On Nov 30, 1607, Kepler wrote: "Nor was that un fortunate Bruno who was burnt (prunis tostis) at Rome the only one who held the opinion that the stars were inhabited; my friend Brabeus took the same view." Brengyou write of Giordano Bruno, prunts fostis, I understand you mean he was burnt (crematum). I beg of you to tell me whether this is so, and when and where this happened." On the 5th of April Kepler replies. "I learned from Wacker that Bruno n the degree of LL D. To Owens College he printed the letter of Scioppius), among dangery, 1901, baving boso for some known to the seventeenth century to those tenegral to the exertion of taking slows servoral Stallan solutions storing the fast to make teen notice, and certainly a book from the sheet state of the production of the bounds of the Aginan serjoged the production of the bounds of the frequency sent that the seconds of the findings during two centuries. All that ciano Bruno acrixed at Bonse and was in- medicane astar department that there himseyer, tigst the "Life of Etienne Loie" convented in the prison of the Holy tiffice: educed philosophy) at the Conventer of the Source about despite the Lorentz of the Source and the Lorentz of the Source and the milds Participate "Campanion" me can of surfered the constraint to be passed which lowing your may appointed extraordinary the two perfect integraphies relating to the Bennisonness perfect which have been their first parents in their thought again in their first parents the first parents in their first parents in the first parents of first parents in the first parents of pinions all the hands of the depress was testan. I this sentence was actually pronounced, taught these lease those of Armincia, as testances. Fattings between the most on Fig. 4 the principle was continued understood and explained by Armincia. Abrildle that, immediately upon the recept deficered to the house fourt to much Appeared to the teachings of the Authorite

the same month, it is written that "on Thursday morning in the Campo de Fiore, that wicked Dominican friar of Nola, of whom mention was made in the last letter, was burnt alive. A most obstinate heretic, and having of his own caprice former divers dogmas against our faith, and in particular against the most holy Virgin and the saints, in which the wretched man was obstinately determined to die, saying that he was dying as a martyr, and willingly and saying that his soul would ascenwith the smoke into paradise." We learn that there has also been discovered in a book of accounts an entry of the paymen of twenty scudi to the Bishop who performed the ceremony of the degradation of Bruno Mr. Christie submits that the facts here stated are enough to prove beyond reasonable doubt that Bruno was burned alive at Rome, and that the genuineness of the letter of Scioppius is not open to the sus picions which have been cast upon it.

In an article on the "Chronology of the Early Aldines," attention is directed to the difficulty encountered by the student of mediæval or Renaissance history who desired to fix the exact date at which events recorded as of the first three months of any particular year took place-a difficulty due to the different days on which in different countries and localities the year was held to commence. In England, for ex ample, while time out of mind the historica year has begun on the 1st of January, the rivil, ecclesiastical and legal year, until he end of the thirteenth century, began at Christmas. In the fourteenth century however, and down to 1753, when the lega rear was ordered to commence on Jan. 1. began on the 25th of March, and as some nistorians used the legal, others the his torical year, the date of any event recorded as happening in the first three months is at first sight, a matter of doubt, and often requres much consideration before i can be placed in its due order. Two events

are often used to illustrate this point: The date of the execution of Charles I sometimes given as Jan. 30, 1648, some times as Jan. 30, 1649, and the accession of William and Mary, sometimes as Feb. 13, 1688, sometimes as Feb. 13, 1689. Where events are so recent and of such notoriety it is easy enough to assign them to their proper year. But the dates of less notorious and less important events recorded by earlier English annalists and the dates of State papers down to the middle of the eighteenth century are often hard to ascer tain. In France down to 1563 (or 1567 the confusion was still greater. In some provinces the year began on Christmas Day; in some, on the 1st of January; in some. on the 25th of March, and in some, on Easter Sunday, which, of course, was movable By an edict of Charles IX., issued in January, 1563, but not accepted or registered by the Parliament of Paris until 1567, the let of January was fixed as the commencement of the year. In Italy considerable diversity prevailed. In Rome, Milan and many other cities, the year began at Christmas. At Florence down to 1749 or 1750. the 25th of March was New Year's Day: at Venice, though the common use was to treat the year as beginning with the 1st o January, the legal year, which was used in all public acts and official documents, was reckoned as beginning on the 1st of March down to the fall of the Venetian Republic

in 1797.
It seems that on no point are the historians of Aldus and his press in more absolute accord than in the assertion that he used the legal Venetian computation in the dates contained in his books and that, consequently those dated in January and February in any year, did not in fact. appear until a year later, according to our mode of computing the year from the 1st of January. In other words, a book dated February, 1495, was not issued until February, 1496, new or common style, and nearly a year after one dated March, 1495. ing conclusion. "In the first instance when he began to print. Aldus was in doubt whether to use the Venetian or the common reckoning. For the first three or four books printed by him in the months of January and February he probably used the Venetian reckoning, changing it, in the single case when he reprinted a sheet of the book, for the common style; that, in a large number of the volumes printed subsequently by him, and bearing the dates of January or February, he certainly used the common, and not the Venetian reckoning, that in only one volume the third of the 'Ovid,' is there any evidence of the Venetian style being used, and that we may, therefore, conclude that, after the years 1495 and 1496, he in general used the common reckoning by which the year began on the 1st of January and consequently that several of the most important Greek editiones principes were printed a year before the date to which. accordance with the leading authorities for the Aldine press, it has hitherto been customary to attribute them."

In a paper entitled "A Sceptic of the Renaissance," a paper originally published in the Quarterly Review, we have an interesting account of Pomponatius, an Italian writer who is but little known in England, but is recognized on the Continent as the first in date of modern philosophers and the earliest origina thinker of the Renaissance Without as signing to him the same position in the intellectual history of Italy that is held by Descartes in that of France, or by Bacon in that of England, Mr. Christie concurs with his Continental subgists in holding that he is "the founder of a new method the first to break off, on the ground of logic rather than feeling, from scholasticism and medieval philosophy to refuse allegiance to the traditional standards of preceding centuries, and to insist upor the indefensible right of human reason t inquire and determine for itself what is

Pietro Pomponazzi (Pomponatius), known to like contemporaries, partly from his fundamen for distinutives, as Penetro, was

and is again absorbed into the soul of the universe; thus, practically, if not theoretically, denying the immortality of the individual soul. Pomponatius went further, and while adhering to the scholastic method, propounded speculations not less daring han those of the eighteenth century. Though neither neglecting nor despising Averroës, Pomponatius avowed himself in philosophy a disciple of Alexander of Aphrodisias, who admitted not even collective immortality, but simply and absolutely denied the immortality of the rational soul. This he did in spite of the bull issued by Pope Leo X., and dated Dec. 19, 1512. a bull condemning those that taught with Alexander that the individual soul is not immortal, as well as those who, with Averroës, maintained the doctrines of collective unity and collective immortality. It was two years after the issuance of

this bull that Pomponatius at the age of

64 published his famous treatise on the

'Immortality of the Soul," in which he

revealed himself as an original thinker, and laid the foundation of the philosophy of the Italian Renaissance. This book is described by Mr. Christie as repulsive in style and manner. Whatever the novelty and freedom of its conclusions, it is in form rigidly scholastic. But, however conservative in style, in substance it is revolutionary. The argument amounts to a denial of immortality as maintained by the Christian Church. Pomponatius confessed that, as Christian, he believed, but that, as a philosopher, he did not believe, in the immortality of the soul. He had no desire to oppose the doctrines of the Church, but was willing to acquiesce in them, and was, doubtless, no more an unbeliever than Leo X. himself or than the latter's Secretary, Bembo. The treatise "De Immortalitate" was not merely a philosophical disquisition on the soul and the duration of its life. The doctrine of a morality antecedent to and resting on a higher authority than Christian dogma, and to be followed neither in the hope of future reward nor the fear of future punishment, is here for the first time se forth with a clearness and force that we are accustomed to associate with the philosophy of two centuries later. "The essential reward of virtue," Pomponatius says, "is virtue itself, that which makes a man happy; the punishment of the vicious is vice itself, than which nothing can be more wretched and unhappy." Again "Suppose one man acts virtuously without hope of reward, another man, on the contrary, with such hope; the act of the second is not so virtuous as that of the first." He concludes that "whether the soul be mortal or immortal death must be despised and by no means must virtue be departed from no matter what happens after death. He admits that the mass of mankind, "brutish and materialized." can only be induced to act virtuously and honestly by the belief in importality and in future rewards and punishments, and, accordingly, he approves of the wisdom and prudence of those legislators, whether Christian or other, who have adopted these hypotheses as the basis of their ecclesiastical systems. It is not surprising that a work contain-

ing such opinions, notwithstanding the author's formal submission to the Holy See, should have at once aroused the indignation of the clergy. At Bologna, indeed, where, since 1509, Pomponatius had been filling the chair of philosophy, the treatise was received with admiration, and neither the university nor the Pope's Legate, in the first instance, seemed to have had any fault to find with it. It was at Venice that the storm burst forth. The author was denounced wi mat violence from the pulpit, the sale of the book was forbidden, and a copy of it was publicly burned by order of the Doge. Christie points out that the priests and monks had good cause for alarm. "Whatwithout dismay a doctrine attacked upon could not fail to be shocked, not only at the opinions of Pomponatius upon the mortality of the soul, but at his irreverent and sometimes even contemptuous treatment of the language of the founder of Christianity, and at his treating Christianity itself as if it were merely on an equal footing with other religions of the world." There was another point on which more than two centuries Aristotle, to the credit of the Catholic Church be it said, had been recognized as 'the master of those that know;' he had been considered almost as a Father of the Church; his doctrines, at least as interpreted by Avicenna and Averroes, had been reconciled with those of Christianity, and his infallibility was no less assured than that of Augustine or Aquinas. Petrarch's remark that, after ail, Aristotle was only a man and did not know everything, has been characterized by Prof. Mézières as une parole mémorable la plus hardie peut-être, qu'ait entendu le moyen age.' The shock was great to find it asserted that Aristotle doubted, if he did not actually disbelieve in, the immortality of the soul, and that his writings, if carefully studied, proved its mortality In another treatise, published after

the author's death (concerning incantations, or the causes of marvellous effects in nature) Pomponatius professes to write at once as a Peripatetic and as a Christian. His arguments, however, like those of the "De Immortalitate," are absolutely inconsistent with the theological doctrines of the Catholic Church. The book was written in answer to inquiries by a physician respecting cures which, as he alleged, had been effected by charms and incantations. Mr. Christie, who has read the treaties, tells us that Pomponathie discusses the possibility of the existence of supernatural powers, of singels and good or evil. As a Peripatetic, he denies their existence, they only exter in popular imagination, natural effects, by argues, can only proceed from natural causes It would be redictious and absurd to despise and for therefore suggests that spirits afficials was in Finglish basels. The Lord above preferri havily sures so that spirits afficials was in Finglish basels. The Lord above preferri havily sures so that spirits [Lordon at Lacatemant and has I bed becomes, then you along the little best and a some were of course, the transferred of preferring and as some were of course, the transferred of

ness and clearness most remarkable, far in advance of his time, and even of his most enlightened contemporaries, we do not find in him an absolute freedom from what we should now call superstitious ideas Occult properties and magical powers which he rejects in demons, he finds in the stars, in plants, trees and stones, and to these he attributes many of the events which were ordinarily considered as miracles, or as the work of good or bad spirits. Absurd as seem to us his notions on these subjects we must remember that all progress is relative, and that the step from demons and such supernatural agencies to plants, animals and stones, represents a decided and appreciable advance in

knowledge and scientific attainments. Pomponatius died on the 18th of May 1535, in his sixty-third year. He continued until his death to enjoy the protection and support of the authorities of the University of Bologna, and, although his Italian biographer treats him as almost a martyr Mr. Christie can find no evidence to suppor this view. That he was violently and bitterly attacked in the writings and the pulpits of his opponents there is no doubt that the fanatics would gladly have seen him burnt with his book is equally certain but, in fact, he never seem to have been in any danger. Had he survived a few years longer it is not improbable that a recantation might have been required of him, and that, like his friend, Bembo the secretary of Leo X., he might have been induced to show himself an orthodox Christian. But the papal reaction had scarcely begun when death removed him from the chance of persecution. The University of Bologna paid a high tribute to his honor in its Register of Doctors where it is stated that, by his death, the institution had lost its greatest ornament.

Studies in Irish History.

Conspicuous figures in the period of Grattan's Parliament will be found por rayed in the essays published by Mr. C LITTON FALKINER, under the title of Studies in Irish History and Biography (Longmans) Besides a preliminary sketch of the Grattan Parliament in its relation to Ulster, and short account of the French invasion of Ireland in 1798, the volume contains brie biographies of Lord Bristol, the eccentric Earl-Bishop of Derry, of Lord Clare of Cas tlereagh, of William Conyngham Plunket, of Sir Boyle Roche and Thomas Steele The author is a Unionist by sympathy and conviction, but so, for that matter, is Lecky both writers try to treat their subjects in a calm and sober historical spirit. No Irish Nationalist will deny that there is some thing to be said for Fitzgibbon and for Plunket, and Mr. Falkiner persuades us also that Castlereagh was not by any means so black as he has been painted. The capital weakness of the Grattan Parliament is brought out clearly in the essa; on that theme, and the reader will recognize the absurdity of depicting as identical the Dublin Legislature projected in Mr Gladstone's first Home Rule bill, and the legislative body created in 1782, the basis of which was enlarged by the admission of Catholics to the franchise in 1793. It is what our author has to say upon this subject and with reference to Castlereagh, Clare and Boyle-Roche, to which we shall

here invite the reader's attention. There is ample ground for Mr. Falkiner's doubt whether any political institution that has ever existed has been the subject of more extraordinary misconceptions than the Irish Constitution of 1782. The socalled Grattan Parliament was in no sense of the word a really representative instition; from its creation down to its close it was an assembly representative merely of an inconsiderable section of the Irish ever their real opinions they could not see population, for, although in 1793 Catholics were admitted to the franchise, they had rested. The pious and sincere Christians, the Grattan Parliament was filled with at the beginning of the sixteenth century, was an assembly composed exclusively of landlords, placemen and Protestants one can understand why English statesmen who assented to its nominal independence in 1782, never imagined that it would constitute a serious menace to the imperial unity of the three kingdoms. They believed that they were presenting Irish patriots with a toy. A toy it must have remained had the basis upon which the popular feeling was scandalized. "For the institution was originally established been maintained. The independence of the Irish Parliament was not at all the same thing as the independence of the Irish people, and was never intended to be so. The Parliament to which was con fided the liberties claimed in Grattan's declaration was a Parliament friendly to English ascendancy. Indeed, its attitude in respect to the Regency was far more favorable to the power of the Crown and the preservation of the royal prerogative than that assumed by the contemporary English House of Commons. Even the leaders of the patriotic party in the Dublin Legislature were known to be perfectly loyal to the English connection, and before 1793 at all events, they evinced no particular desire to foster extravagant claims Mr Falkiner goes to far as to assert

that the Grattan Parliament, as originally constituted, that is to say before the admission of Catholics to the franchise, might have been safely intrusted with a larger share of legislative inititatve than in practice it possessed. Nominally the Dublic House of Commons had the right to reject any proposed measure, and, theoretically therefore, the Irish Executive was responsibie to that body. Fractically, the case was otherwise. The position in which the Irish Parliament of 1787 stood as regards the Crown really resembled more closely the relations that existed between the Engthan the Constitutional arrangement that important member of the Liovernment, though sented in the lower house, was as little amenable to the constitutional conthe Farliamens of Henry VIII His what is visited and material to review to the house of theory VIII His large rescurres to an inventitie egace. The registry of which is not guaranteed to the local feet to the autignity of which is not guaranteed to the local feet to the autignity. He proceeds to the autignity of an automorphism of the feet and proceeds to the automorphism of the feet and proceeds to the automorphism of the feet and processed to the automorphism of influence of the faith of the subject. Play or Domining Street were for the most should still spirit with the past, sortists to be registeded in Dubito misses of accomised missections cores of spirito-missection street agree of solice the desire of sloge stoud out, and the Assistant resistand again to have the many effect as those of body date. Localine were continued fraction with a case If the singularities and faith of the patient for any to the elementation of the finance extension applied to them: Pom: and the followers the elemental point polyptine those and face confine timeed possessor is that whenever those sois a polatine flow not here confine binned. However is the "chancest bloom was a countrying in the account blue in sound to separating a philosophical distribute discrepance of vice between the requirer basis beat both a given and a deal spectage.

respects; Pomponatius writes with a bold- the whole of the eighteenth century was always an Englishman until Lord Clare was appointed; and Clare's strong English sympathies were notorious when he received the Seals. The Bishops were appointed from England, and the Primate who then took a not unimportant part in political affairs, was always a personage connected by close ties with England In a word, the independence of the Parliament of 1782, thus hedged in by all kinds of restrictions upon any national impulses which might have swayed it, consisted simply in its being constitutionally entitled to reject the policy recommended to its adoption by English statesmen. Inasmuch as there never was a majority opposed to that policy, the independence of the Grattan Parliament, for all practical

purposes, went for naught. While, however, the Grattan Parliament as originally constituted, was a body which could threaten little danger to imperial unity, its character was liable to be changed totally as a result of the Relief act of 1793. Mr. Falkiner is not, indeed, so bigoted as to argue that the admission of Catholics to the franchise was necessarily a source of danger to the connection between Great Britain and Ireland. Many of the Catholic leaders were men of approved loyalty, and the subsequent proposal of legislative union with Great Britain had the cordial support of most of the accredited representatives of the Roman Catholic Church If, then, the admission of Catholics to the franchise is regarded as a source of danger, it was not because the newly enfranchised voters were Catholics, but because they were anti-English in sentiment. masses of the Irish population had never become reconciled to the rule of the Saxon

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invader; they were permeated with an intense spirit of nationalism, which, so long as they were powerless to give expression to it, remained a harmless sentiment, but which, so soon as they were placed in a position to give effect to it, became a source of real danger. It was the knowledge of this fact that convinced Pitt and his Irish this fact that convinced Pitt and his Irish advisers of the inevitable necessity of a Union from the moment of the passing of the Relief act. They knew that the sham freedom which might please a people while they were powerless to secure a more real liberty would cease to satisfy that people when the weapon of the franchise was once placed in their hands. Pitt saw that demands would ere long be made wholly indemands would ere long be made wholly in-consistent with the arrangement of 1782, demands that must prove absolutely versive of the system of manageme Irish affairs from London, and that must ultimately lead to a dangerous Separatist movement. In fine, the Union had its origin, not in the rebellion of '98, but five years earlier, in the Catholic Relief act of 1793. So long as one keeps in view the fact that the Grattan Parliament was an assembly to which only Protestants were admissible one can understand why the legislative independence of Ireland should have been so strenuously upheld by the Protestants of Ulster, who, throughout the nineteenth

century, were to show themselves no less strenuous defenders of the Act of Union. Nowhere during the years immediately following the creation of the Grattan Parliament, was that body regarded with more enthusiasm than in Belfast. This was made evident by some papers brought to light in 1896, when an old building, the White Linen Hall, was demolished to provide a site for the new City Hall. Among the documents discovered beneath the he documents discovered foundation stone was a cutting from the Belfast News Letter of April 25, 1783, contain ing a copy of the Declaratory act, by which in the year after the concession of an in-dependent legislature, Great Britain recognized in terms the claim of Ireland to be bound only by the laws passed by the king and Parliament of Ireland, and to have all suits finally decided at home, without an appeal to England. Another of the documents was a written one, couched in the following terms, which will sound strange enough to those familiar with the untra-Unionist attitude tained for the past hundred years by the Protestant inhabitants of Beifast: "These papers were deposited underneath building by John McClean and R Bradshaw, with the intent that, if they should hereafter be found, they may be which the whole ecclesiastical system to vote for Protestant candidates. As an authentic information to posterity that, volunteers, this kingdom (long oppressed) was fully and completely emancipated. If in future times there should be an attempt to encroach upon the liberties of this country, let our posterity look up with admiration to the glorious example of their forefathers, who at this time formed an army, independent of government, unpaid and self-appointed, or 80,000 men. The discipline, order and regularity of which army was looked upon by all Europe with wonder and astonishment." Europe with wonder and astonishment. This document was brought to I time when the Protestants of Ul celebrating the triumph of the Union, as-sured, as it was supposed, by the rejection of Mr. Gladstone's Home Rule poncy at

the general election of 1895.

Readers of Froude's "English in Ireland" will remember that the figure of John Fitzgibbon, Earl of Clare, struck the imagination of that imperialist historian, and was painted with vivid touches of his pict-uresque brush. Of Clare's statesmanship Mr. Lecky has given a less sympathetic and more impartial account. In the pages of both historians, Clare has been depicted nainly in those attitudes which his position as the champion of authority and government in times of unexampled agitation obliged him to assume in the latter years of his career. Thus, while justice has been done to Clare's abilities, the impression been done to Clare's abilities, the impression given of his character has been repelling. His head has been praised at the expense of his heart, and his statesmanship at that of his humanity. Mr. Falkiner, on the other hand, bears witness to the warmth of Clare's affections, the strength of his friendships, his consideration for inferiors and dependants, and his unfailing recognition of the duties of property. His will reconcludes with a warm recommendation concludes with a warm recommendation to his sons to make the country which gave then birth the place of their general resi-dence. A favorable estimate of Clare's qualities is set forth in a letter to Thomas Pelham from the first Lerd Stanley of Pelham from the first Lord Stanley of Alderiey, an extract from which is reproduced in the book testate us. "Of Lord Clare I am tempted to say I thought him a great statesinan. He was not one to amalgamate well with others. High minded confident, harsh, often governed by his next view of politics only, he was a man to be station, and few of those near him would feel inclined to value tim as he described for the right estimation of him as the invested in the right estimation of him and interpretable for the right estimation of him and the proposition of the right estimation of him and the proposition of the right estimation of him and the proposition of the right estimation of him and the proposition of the right estimated the right estimated that a proposition of the right estimated to value the specific form to assert the right estimated to the right estin to his time ? ? ? Had Lord Chare mayer sainted I to believe the relade accusing have been the moneter in the group part of freigned, and that the I may south for for

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if we except a single occasion in 1821. In that year, when he accompanied his sov-ereign to Dublin, he was greeted in the theatre and at the Mansion House with rounds of cheering, the audience in each case rising to receive him, while the Dublin populace, wrought to enthusiasm by the royal vist, embarrassed Castlereagh's movements in the streets by attempting to chair the contriver of the Union. With that exception the majority of Irishmen have constantly regarded with "the irre-concilable passion of unchangeable hate" the statesman who suppressed the Rebellion of '98. To them Castlereagh is, in Byron's language, "a wretch never named but with curses and jeers." O'Connell described him as the assassin of his country. Moore speaks of the "worst infections" of Ireland as "all condensed in him." Later Irish writers have compared him to Robespierre, "whose memory has about it the faint and sickening smell of hot blood." The author of this book, on the other hand, submits that it is scarcely permissible even the enthusiasm of angry patriotism ignore the dispassionate testimony the dispassionate testinon; the dispassionate testinon; the dispassionate temporary Irish patriots. "When he is accused of having provoked the rebellion in order to put it down, it is fair to remem-ber that his persistent detractor. Brougham, has not only acquitted him of the charge. but has declared that Castlereagh set him self in opposition to those who procured the retirement of Abercromby and tried to drive out Cornwallis as too humane in their treatment of a treasonable conspiracy When he is charged with petty jealoust of great patriots it is not to be forgotten that he prevented the insertion in the report of the Secret Committee of the House of Commons on the rebellion of passage tending to implicate Grattan in the Irish conspiracy. And, when he is represented as ruthlessly trampling on the religious liberties of his countrymen, let it be remembered that he was throughout his career, and often in circumstances when advocacy of the cause was disadvantageous advocacy of the cause was disadvantageous. to his own prospects, the steady friend of Catholic emancipation." Mr. Falkiner adds "No Irishman can refuse to hearken to the testimony in which the dving Grattan pronounced a touching vindication of his former foe 'Don't be hard on Castlereagh; he loved his country.' The comparative oblivion into which

he loved his country. The comparative oblivion into which the reputation and services of Castlereagh have fallen in Great Britain is in truth remarkable. In the whole roll of British Ministers none has been less fortunate in respect of posthumous fame. Yet, as a matter of historical fact, few Ministers have left as enduring a mark on both the domestic constitution and the external relations of Great Britain. For the greater part of his career Castlereagh occupied, first in College Green and afterward in Westminster, the most eminent Parliamentary position. It has been the lot of no other statesman to be the leader of the House of Commons in the Parliaments of two kingdoms; and Castlereagh not only commanded the allegiance but acquired the confidence of both. Of the place he occupied at Westminster Earl Russell, a political opponent and unfriendly critic, wrote after a Parliamentary experience of sixty years that he had never known two men who had more influence with the House of Commons than Lord Castlereagh and Lord Althorp. Yet, though he was with only a brief interruption for twenty years a Minister of the first rank; though he was the successful competitor against. Canning, the most brilliant politician of his day, for the leadership of the Tory party in the lower Heuse, and though, while holding that lend continuously for ten years in the face of a formidable opposition, he was the chosen representative of Great Britain at congresses which settled sition, he was the chosen representative of Great Britain at congresses which settled the map of Europe, Castlereagh's name scarcely counts among the great names that stand as landmarks in the political history of the nineteenth century. Our author would explain Castlereagh's eclipse in the eyes of posterity by the fact that, though a great party leader and a great executive Minister, he was never, and never tried to be, a teacher of men or one who knew how to impregnate an oid party with a modern spirit, as Canning and Disrael knew. Neither was there about him the subtle personal magnetism which communicates itself to other and opposite natures, inspiring a following, in spite of itself, with the spirit of its leader. It is also to be noted that he had neither wide reading nor much general information. reading nor much general information. He was no orator. His efforts at rhetoric were labored and uninteresting. Wellington said of him that he could do everything but speak in Parliament. His Irish bulls but speak in Parliament. His Irish bulls long provided topics and targets for the sarcasm of political opponents and party expressions when he addressed Castlereagn

The level of obedience slopes Upward and downward as the stream

Castlereagh's well-known entreaty to the country gentlemen "not to turn their backs upon themselves" is among the most per-fect examples of an Irish bull.

From Castlereagh's Malapropisms the transition is a natural one to Sir Boyle Roche, who survives in popular recollection only through his bulls, his blunders and his oddities, though in his day in Ireland pe seems to have occupied a conspicuous he seems to have occupied a conspicuous social position and to have possessed considerable political influence. Nor was it merely by virtue of his extraordinary facility for felicitous blundering that he acquired the reputation of a Parliamentary humorist of the highest order. One biting repartee survives to disprove Curran's assertion that all Sir Boyle's sayings were correspitated for the corresponding challenges of the corresponding challe carefully elaborated. Curran had observe one night somewhat magnifoquently the needed aid from no one and could "the guardian of his own honor," where-upon Sir Boyle instantly interjected his sarcastic congratulations to the honorable sarcastic congratuations to the honora-member on his possession of a sincera-It was Sir Boyle who met the argume that a grant from the Exchequer was operate unjustly on the taxpayers of future generation with the triumphant: terrogative, "Why should we put ourselves out of our way to do anything for poster;"; what has posterity done for its?" To peculiarity of Sir Boyle's bulls was that they were manifest at once for what they were. They are absurdities incapable of unmistakably conveying the meaning quite no pointed Sir Boyle's in-turn of marreying an invitation to lord to partake of the hope Pathy